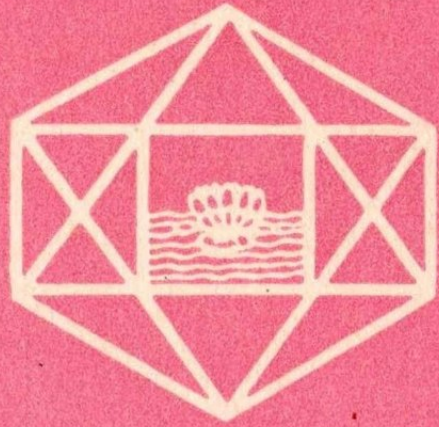
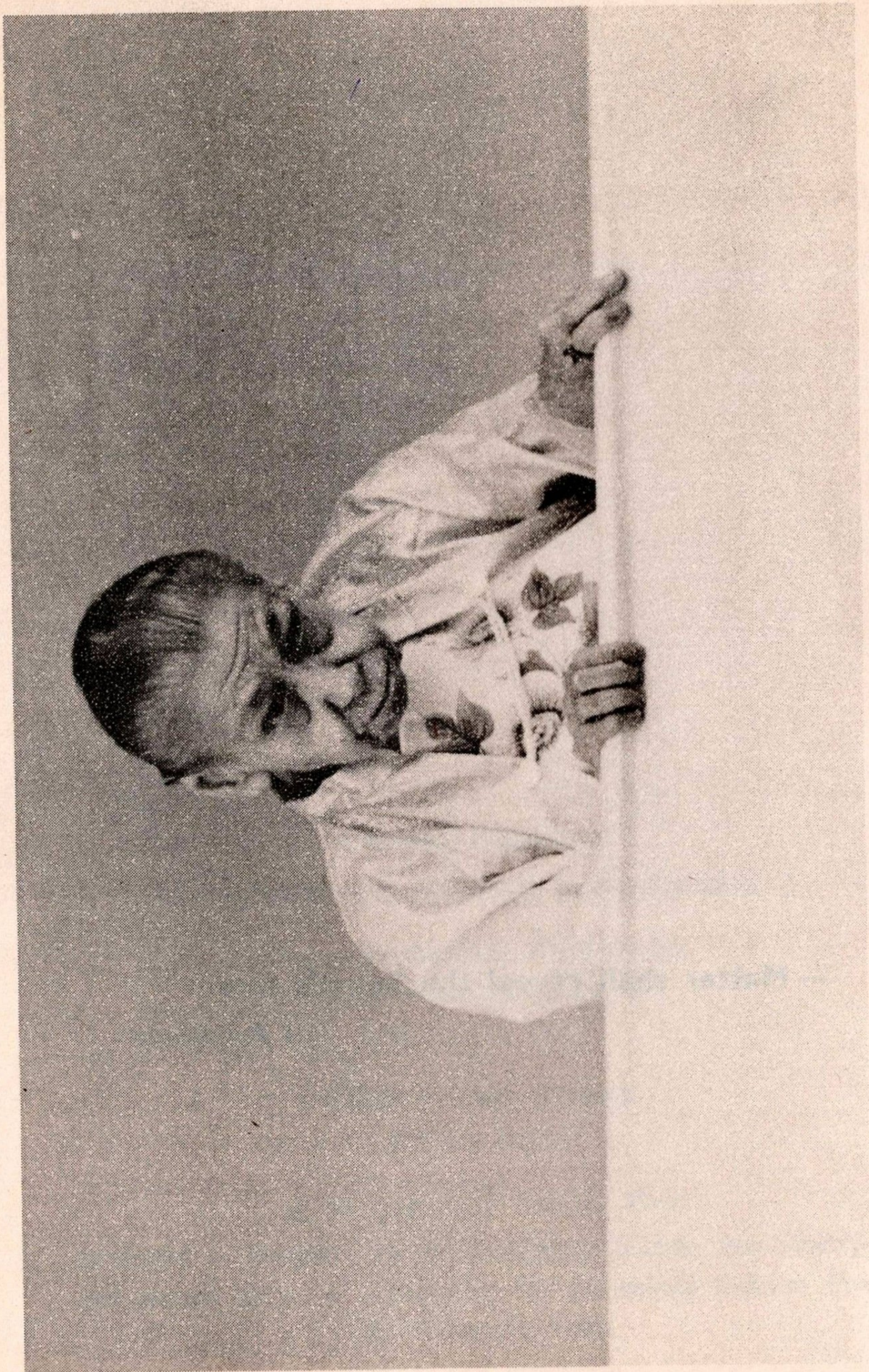


APRIL 1974

ALL
INDIA
MAGAZINE



SRI AUROBINDO SOCIETY
PONDICHERRY



A copy made by the Mother in her own hand
of an unpublished letter of Sri Aurobindo

Copy of a letter de Sri Aurobindo -

..... he who seeks
the Truth, who has faith and confidence, who
wants the Mother, has nothing to be afraid of;
even if there are a thousand difficulties, he
will surmount them, even if he has nume-
-rous defects in his nature, he will rectify them,
even if he falls, he will rise again and
finally one day he will reach the goal
of his sathana.

Copie d'une lettre de Sri Aurobindo

(Copy of a letter of Sri Aurobindo)

... ...he who seeks the Truth, who has faith and confidence, who wants the Mother, has nothing to be afraid of; even if there are a thousand difficulties, he will surmount them, even if he has numerous defects in his nature, he will rectify them, even if he falls, he will rise again and finally one day he will reach the goal of his sadhana.

All India magazine

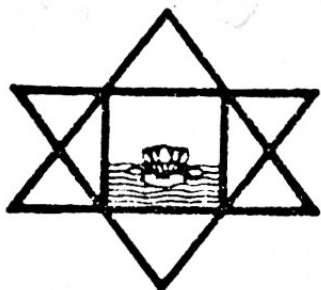
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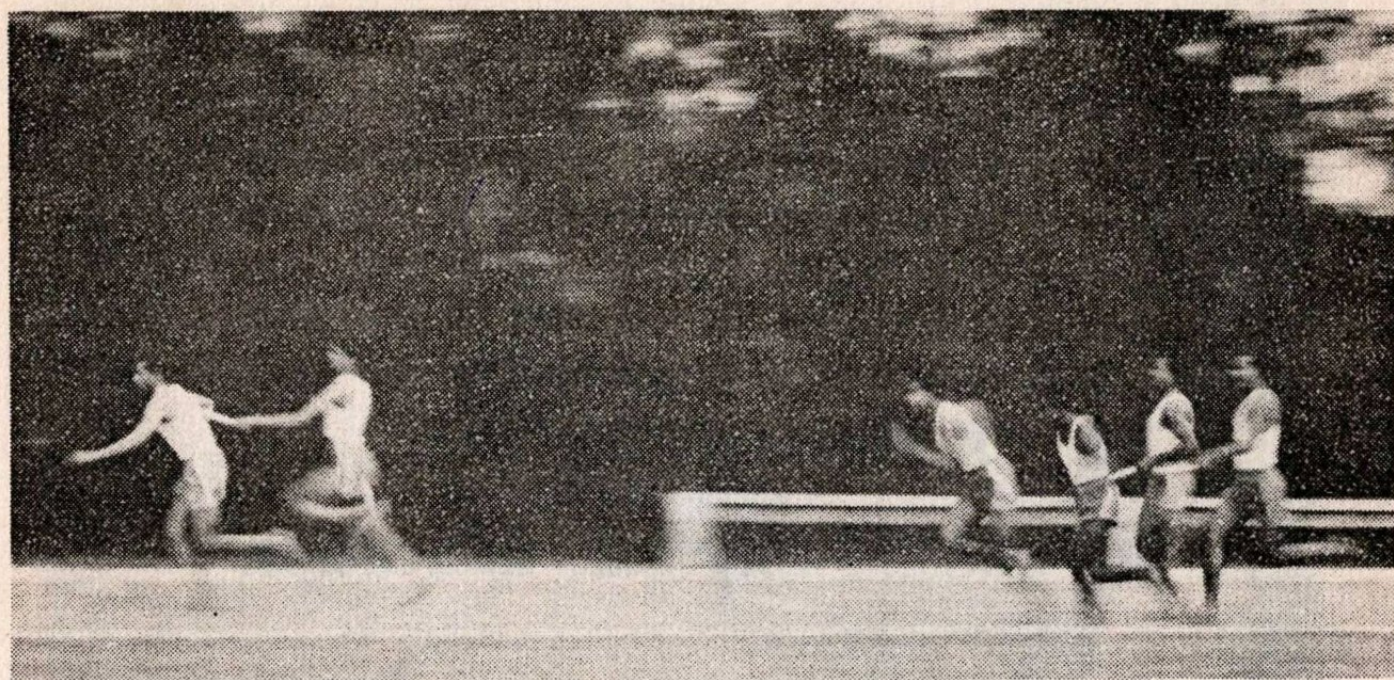


The Mother (in chair) watching pole vault competition at the Ashram Sports ground.



A Message for the Bulletin of Physical Education

I take the opportunity of the publication of this issue of the "Bulletin d'Éducation Physique" of the Ashram to give my blessings to the Journal and the Association — J. S. A. S. A. (Jeunesse Sportive de l'Ashram de Sri Aurobindo). In doing so I would like to dwell for a while on the deeper *raison d'être* of such Associations and especially the need and utility for the nation of a wide-spread organisation of them and such sports or physical exercises as are practised here. In their more superficial aspect they appear merely as games and amusements which people take up for entertainment or as a field for the outlet of the body's energy and natural instinct of activity or for a means of the development and maintenance of the health and strength of the body; but they are or can be much more than that: they are also fields for the development of habits, capacities and qualities which are greatly needed and of the utmost service to a people in war or in peace, and



*Relay race during athletics competition
at the Ashram Sports ground*



Children playing football

in its political and social activities, in most indeed of the provinces of a combined human endeavour. It is to this which we may call the national aspect of the subject that I would wish to give especial prominence.

In our own time these sports, games and athletics have assumed a place and command a general interest such as was seen only in earlier times in countries like Greece, Greece where all sides of human activity were equally developed and the gymnasium, chariot-racing and other sports and athletics had the same importance on the physical side as on the mental side the Arts and poetry and the drama, and were especially stimulated and attended to by the civic authorities of the City State. It was Greece that made an institution of the Olympiad and the recent re-establishment of the Olympiad as an international institution is a significant sign of the revival of the ancient spirit. This kind of interest has spread to a certain extent to our own country and India has begun to take a place in international contests such as the Olympiad. The newly founded State in liberated India is also beginning to be interested in developing all sides of the life of the nation and is likely to take an active part and a habit of direction in fields which were formerly left to private initiative. It is taking up, for instance, the question of the foundation and pre-

servation of health and physical fitness in the nation and in the spreading of a general recognition of its importance. It is in this connection that the encouragement of sports and associations for athletics and all activities of this kind would be an incalculable assistance. A generalisation of the habit of taking part in such exercises in childhood and youth and early manhood would help greatly towards the creation of physically fit and energetic people.

But of a higher import than the foundation, however necessary, of health, strength and fitness of the body is the development of discipline and morale and sound and strong character towards which these activities can help. There are many sports which are of the utmost value towards this end, because they help to form and even necessitate the qualities of courage, hardihood, energetic action and initiative or call for skill, steadiness of will or rapid decision and action, the perception of what is to be done in an emergency and dexterity in doing it. One development of the utmost value is the awakening of the essential and instinctive body consciousness which can see and do what is necessary without any indication from mental thought and which is equivalent in the body to swift insight in the mind and spontaneous and rapid decision in the will. One may add the formation of a capacity for harmonious and right

movements of the body, especially in a combined action, economic of physical effort and discouraging waste of energy, which result from such exercises as marches or drill and which displace the loose and straggling, the inharmonious or disorderly or wasteful movements common to the untrained individual body. Another invaluable result of these activities is the growth of what has been called the sporting spirit. That includes good humour and tolerance and consideration for all, a right attitude and friendliness to competitors and rivals, self-control and scrupulous observance of the laws of the game, fair play and avoidance of the use of foul means, an equal acceptance of victory or defeat without bad humour, resentment or ill-will towards successful competitors, loyal acceptance of the decisions of the appointed judge, umpire or referee. These qualities have their value for life in general and not only for sport, but the help that sport can give to their development is direct and invaluable. If they could be made more common not only in the life of the individual but in the national life and in the international where at the present day the opposite tendencies have become too rampant, existence in this troubled world of ours would be smoother and might open to a greater chance of concord and amity of which it stands very much in need. More important still is the custom of discipline, obedience, order, habit of team-work, which cer-

tain games necessitate. For without them success is uncertain or impossible. Innumerable are the activities in life, especially in national life, in which leadership and obedience to leadership in combined action are necessary for success, victory in combat or fulfilment of a purpose. The role of the leader, the captain, the power and skill of his leadership, his ability to command the confidence and ready obedience of his followers is of the utmost importance in all kinds of combined action or enterprise; but few can develop these things without having learnt themselves to obey and to act as one mind or as one body with others. This strictness of training, this habit of discipline and obedience is not inconsistent with individual freedom; it is often the necessary condition for its right use, just as order is not inconsistent with liberty but rather the condition for the right use of liberty and even for its preservation and survival. In all kinds of concerted action this rule is indispensable: orchestration becomes necessary and there could be no success for an orchestra in which individual musicians played according to their own fancy and refused to follow the indications of the conductor. In spiritual things also the same rule holds; a sadhak who disregarded the guidance of the Guru and preferred the untrained inspirations of the novice could hardly escape the stumbles or even the disasters which so often lie thick around the path to spiritual realisation. I need

not enumerate the other benefits which can be drawn from the training that sport can give or dwell on their use in the national life; what I have said is sufficient. At any rate, in schools like ours and in universities sports have now a recognised and indispensable place; for even a highest and completest education of the mind is not enough without the education of the body. Where the qualities I have enumerated are absent or insufficiently present, a strong individual will or a national will may build them up, but the aid given by sports to their development is direct and in no way negligible. This would be a sufficient reason for the attention given to them in our Ashram, though there are others which I need not mention here. I am concerned here with their importance and the necessity of the qualities they create or stimulate for our national life. The nation which possesses them in the highest degree is likely to be the strongest for victory, success and greatness, but also for the contribution it can make towards the bringing about of unity and a more harmonious world order towards which we look as our hope for humanity's future.

December 30, 1948

Sri Aurobindo

(The Supramental Manifestation upon Earth, pp. 1-7)

PRAYERS & MEDITATIONS

Confident Surrender

Last night I had the experience of the effectivity of confident surrender to Thy guidance; when it is needful that something should be known, one knows it, and the more passive the mind to Thy illumination, the clearer and the more adequate is its expression.

I listened to Thee as Thou spokest in me, and I would have liked to write down what Thou saidst so that the formula in all its precision might not be lost — for now I should not be able to repeat what was said. Then I thought that this care for conservation was again an insulting lack of confidence towards Thee, for Thou canst make of me all that I need to be, and in the measure in which my attitude allows Thee to act on me and in me, Thy omnipotence has no limits. To know that at each instant what must be surely is, as perfectly as is possible, for all those who know how to see Thee in everything and everywhere! No more fear, no more uneasiness, no more anguish; nothing but a perfect Serenity, an absolute Confidence, a supreme unwavering Peace.

December 3, 1912

The Mother

To Choose Without Preference

To choose without preference and execute without desire is the great difficulty at the very root of the development of true consciousness and self-control. To choose in this sense means to see what is true and bring it into existence; and to choose thus, without the least personal bias for anything, any person, action, circumstance, is exactly what is most difficult for an ordinary human being. Yet one must learn to act without any preference, free from all attractions and likings, taking one's stand solely on the Truth which guides. And having chosen in accordance with the Truth the necessary action, one must carry it out without any desire.

If you observe yourself attentively, you will see that before acting you need an inner impetus, something which pushes you. In the ordinary man this impetus is generally desire. This desire ought to be replaced by a clear, precise, constant vision of the Truth.

Some call this the Voice of God or the Will

of God. The true meaning of these words has been falsified, so I prefer to speak of "the Truth", though this is but a very limited aspect of That which we cannot name but which is the Source and the Goal of all existence. I deliberately do not use the word God because religions have given this name to an all-powerful being who is other than his creation and outside it. This is not correct.

However, on the physical plane the difference is obvious. For we are yet all that we no longer want to be, and He, He is all that we want to become.

How can we know what the divine Will is?

One does not know it, one feels it. And in order to feel it one must will with such an intensity, such sincerity, that every obstacle disappears. As long as you have a preference, a desire, an attraction, a liking, all these veil the Truth from you. Hence, the first thing to do is to try to master, govern, correct all the movements of your consciousness and eliminate those which cannot be changed until all becomes a perfect and permanent expression of the Truth.

And even to will this is not enough, for very often one forgets to will it.

What is necessary is an aspiration which burns in the being like a constant fire, and every time you have a desire, a preference, an attraction it must be thrown into this fire. If you do this persistently, you will see that a little gleam of true consciousness begins to dawn in your ordinary consciousness. At first it will be faint, very far behind all the din of desires, preferences, attractions, likings. But you must go behind all this and find that true consciousness, all calm, tranquil, almost silent.

Those who are in contact with the true consciousness see all the possibilities at the same time and many deliberately choose even the most unfavourable, if necessary. But to reach this point, you must go a long way.

December 21, 1950

The Mother

(Questions and Answers: 1950-51)

LIFE HAS A PURPOSE

Be Conscious of the Purpose

If there were not this supreme reason of re-discovering the Divine and becoming Him, manifesting Him, realising Him externally, earthly life as it is would be a monstrous thing.

Naturally, the more people are unconscious, the less do they understand this, for they do not objectify, they live mechanically according to old habits, without even becoming aware or objectifying their way of living. And as the consciousness grows, one realises the kind of monstrous hell life is, — life as it is.

And it is only when one becomes conscious of that *towards* which this life leads, that one can accept it and understand it. It is only this *raison d'être* of life which makes it acceptable.

Without that it would truly be a frightful monstrosity.

April 25, 1956

The Mother

Thoughts & Aphorisms

Life, Life, Life, I hear the passions cry; God, God, God, is the soul's answer. Unless thou seest and lovest Life as God only, then is Life itself a sealed joy to thee.

*

*

To feel and love the God of beauty and good in the ugly and the evil, and still yearn in utter love to heal it of its ugliness and its evil, this is real virtue and morality.

*

*•

When one has the vision in the heart, everything, Nature and Thought and Action, ideas and occupations and tastes and objects become the Beloved and are a source of ecstasy.

(Thoughts and Aphorisms, Ed. 1971, pp. 102, 12, 99)

Some Reminiscences of the Mother*

Navajata

I first heard about the Mother and Sri Aurobindo in 1929 when I was only seven years old. But even then something in me, in a child-like manner, spontaneously accepted them as my masters. Physically Sri Aurobindo was not accessible to us except on Darshan Days, or through correspondence, so it was usually to the Mother that we referred problems and experiences — spiritual and material — of ourselves and of others. Her guidance invariably brought a ray of her divine Consciousness in our everyday lives.

Let me share with you a few — very few — of these reminiscences as far as I can remember them, spread as they are over a wide span of forty-four years. In this brief talk I will try to cover some aspects of Her multifaceted personality. It is enjoined on us not to narrate our spiritual experiences; so I shall confine myself to some

**With acknowledgements to A.I.R. (Pondicherry) which broadcast this talk on 20th February 1974.*

of those events which can be spoken of and which occupy a permanent place in my heart.

Long before I joined the Ashram, I used to visit here very frequently and seek her guidance on a large range of apparently difficult matters. For example, one day I asked her, "Mother, is everything predetermined? What freedom has man and to what extent? In my own life I do not see any freedom. It is as though some forces beyond us always govern our lives and yet it is not possible to believe that life is just mechanical". Quietly and slowly came the reply, "One has several destinies. The plane of consciousness in which you dwell determines the destiny which becomes applicable to you. When you unite with the divine Consciousness you are free. Prayers also change destinies. It is like a fruit from a tree falling to the ground; if you put a hand in the way you can stop its fall." I was satisfied but returned to this topic after some days and asked further, "Is this putting out of the hand itself predetermined?" She explained, "It depends from which plane of consciousness you see it." Again on another occasion she remarked, "I tell you things can change."

Her answers to our questions despite the incomplete information placed before her were invariably correct. One day I was reading a letter while waiting for her. She came and I prayed,

“Mother, a relative of mine is ill. The doctors are unable to diagnose what is wrong.” She remarked, “It is the medicine” and walked away. The family sent for another doctor. He found that, indeed, it was the medicine which was harming the patient. The medication was changed and the patient recovered completely. This took place in Calcutta. Sometimes she would see the photos of persons who were to be given responsible positions for work. At other times devotees sent photos of couples proposed for marriage to inquire whether a particular match had her approval and her blessings. Sometimes she said yes and at other times she did not approve. So I queried, “Mother, how do you judge the persons by their photos?” Typically, she replied, “There is no written rule about it. When I hold a person’s photo or his hand, the past, present and future of the person come to me.”

I worried that I was taking too much of her time by asking such questions. So I prayed to her, “How do you always give the right answers? If I had this capacity I wouldn’t bother you with so many questions.” And for the first time she taught me how to quiet the mind and seek guidance from deep within.

Her way of working was unique. Once some work of the Ashram had to be attended to in Bombay. The Mother instructed me to tell a

friend of mine to look after it. This friend was in Calcutta, while I was actually going to Delhi and had no plan to meet him. In those days the Delhi plane used to stop at Hyderabad. When I landed there, I learnt that my friend would also be landing at Hyderabad ten minutes later though his plane had been scheduled to arrive much before ours. I was surprised. If his plane had been on schedule he would have gone into town and I would have missed meeting him at the airport. If he had arrived later my plane would already have left for Delhi. It was amazing how the Mother had arranged the meeting ! We met and I conveyed to him the Mother's instructions. He already had plans to go to Bombay, so everything just fitted in. Experiences of this type were very common in our working with the Mother.

When the Auroville Project was approved by her, we had neither money, nor workers. In answer to questions like who was directing Auroville, who was financing it etc., she wrote: "the Supreme Divine" ! One day in answer to a question on Auroville she took a paper, drew a circular design and marked a spot on it. Everything was finished in 2 or 3 minutes. The architects however developed the town on the pattern of a square. After one year and much research they found that the circular design was more satisfactory. They were intrigued that the Mother should have given in 2

minutes this design to which they arrived after so many trials and errors. As a result they decided to try and learn to get inspiration from a deeper plane. Once when our Chief Architect took the design of a model village to the Mother, she remarked, "He got it exactly as I saw it".

At one time, many years back, in my sadhana I was not sure whether I should meditate on the *Sākār*, the form of the divine, or on the *Nirākār*, the formless, so as usual I turned to her for guidance. Once I asked her, "Mother, on what should I meditate, your physical body or the Nirākār Brahman — the formless Divine?" She answered, "What is the difference? If you think this body is the Mother, you are limiting my force to 25%. When people ask me questions, they get conveyed to the Supreme Consciousness and the answers come from there."

Several years ago I told her, "Mother, I have decided to do in everything what the Divine wants me to do; but I am not sure what He wants me to do. I may do something very silly, thinking that this is the divine Guidance." She smiled and said, "My child, you must give credit to the Divine for being at least as wise as you are. Nothing can go wrong, if you sincerely try to receive the guidance. He can use even your shortcomings."

On another occasion I pleaded with her, "Mother, please tell me my shortcomings so that I may improve myself." "No, My child", came the Motherly reply, "I shall show you your qualities so that you may improve yourself." I wish that all parents and teachers would take this key to progress from the Mother.

Sometimes she assigned me duties which entailed travelling outside Pondicherry. So I enquired whether I should return during the Darshan days. She replied, "It is better to come. But if you cannot you have only to concentrate and you will see me there."

She knew all that it was necessary to know about us. Once at an international photography competition, the judges requested that the Mother select the photographs for the first, second and third prizes. They had already made a preliminary selection and the selected photographs were arranged in a room. The Mother was giving us her blessings before going to this room. I was keen to be present, but was shy to ask her. She quietly came to me and without my having asked whispered, "You can come". Later I enquired, "Mother, how did you know?" She replied, "I always know. But I keep quiet when it does not suit me".

Just before the Chinese attack an Indian Yogi

conveyed to the Mother his apprehension that China would attack and overrun India. The Mother asked me to tell him, "India will not be overrun, because the Supermind has descended."

A few days before she retired, I told her that it had come to me in meditation that we should have a world magazine in all languages. She nodded, "Yes". Champaklal gave her a paper and she wrote down, "Next Future", and then asked for another paper and wrote in French, "Le Prochain Avenir".

And now when she has left her physical body, I feel that, as in a drama, she has only gone behind the curtain, so that the next scene, the next future may follow. And what this next future is going to be, depends on Her Grace.

The Mother, the Supreme Mother personified in the physical body of the Mother of Pondicherry, manifested the divine perfection possible on earth.

Blessed is the earth that Her feet have touched.

*



**If this is she of whom the world has heard,
Wonder no more at any happy change.
Each easy miracle of felicity
Of her transmuting heart the alchemy is.**

Sri Aurobindo

“Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all, one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda.”

Sri Aurobindo

(Bankim-Tilak-Dayananda, Ed. 1970, p. 30)

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